

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—JEREMIAH

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IS THE WORLD PROGRESSING?

Every subject laid before mankind for their consideration evokes contrary opinions relative to its bearings or merits. Some look upon it from one point of view, others from a different one, and each arrives at conclusions concerning it and forms his opinions relative to it from the aspect it presents to him, standing on his own point of consideration. It is like individuals looking from different points of view upon a square having every side coloured different from the rest, each one seeing only the colour of the side he looks upon, and concluding that that is the colour of the entire square, forgetting that others have eyes to see with as well as himself, and resting satisfied with the view he has already obtained without taking the trouble to walk round it and view it on every side. The question whether the world is progressing or retrograding, is no exception to this general rule. By the word world is not meant the planet on which we reside, but the inhabitants of it, and particularly that portion of them who lay claim to the possession of civilization, refinement, and enlightenment.

That the world is progressing scientifically is generally conceded, though the conception is entertained by some that it is only passing through one of the numerous cycles which they say it is destined to pass through, resurrecting the

knowledge of former times—planning, inventing, and designing like ages gone by, to be, like them, submerged in semi-barbarism, from which future generations will have to emerge slowly and gradually, as the generations preceding us have had to emerge from the barbarism of the dark ages and other like periods in the history of the world. Some, in support of this, quote the saying of Solomon, that “there is nothing new under the sun;” others cite the statement that “history repeats itself;” while some, again, point out the scientific triumphs of Archimedes and others, eminent among the ancients, whose store of knowledge has been lost to the world, and whose abilities only live in the faint traditions of the past, or in meagre accounts handed down in the scanty history of periods almost unknown.

But whether mankind are progressing morally and socially, has given rise to more discussion and a more equal balance of disputants than the scientific part of the question, more especially when comparing the present with a few generations past. Statistics have been dug out of mouldy blue-books hunted up from every available source, and bandied hither and thither with a fierceness and bitterness which argued more of a love of display and desire for opinion to triumph than a wish for facts

to be correctly understood, and truth honestly disseminated. On one hand, the vast number of criminals executed in former days, compared with the few who now pay the penalty of their crimes with their lives, added to the fact of the population being so greatly increased at the present time, is cited in support of the gratifying social and moral progression which the inhabitants of these lands, in particular, have made; while, on the other hand, it is justly observed that a greater leniency is manifested by laws and legislators now than formerly towards the lesser degrees of crime; and that crimes which a century ago would have been visited with death are now considered sufficiently punished by a few years' imprisonment; added to the fact that jails and penal establishments have increased proportionately with the population; and it is said that an equal, if not greater, percentage of crime is now actually existing among the people than the executive of this land ever had to deal with before. Hence it is concluded that virtually there is a marked retrocession in the moral tone of society at large.

These arguments apply more especially to England; but as she is admittedly one of the leading nations in sociology, morality, and enlightenment, she may well stand as a type for the rest.

It is a fact that a people's religion has much to do with their moral condition. If that religion has power to lay hold upon their minds and affections, and teaches them to obtain the consummation of their desires, and to enjoy happiness here and hereafter, they must practise principles of purity, virtue, blamelessness, and justice, doing unto others as they would wish to be dealt with themselves under like circumstances; they will strive to emulate each other in the practice of these principles, and seek to purify themselves before the God of their worship, from a selfish motive, if from no other, that they might possess themselves of the blessings they seek after and desire. But if that religion was powerless to act upon their hearts and minds, and incapable of satisfying their constitutional requirements, or taught them a sickly belief, enervating their desires, and virtually destroying their motive for doing good, the consequences would be

in conformity with the debilitating faith they received and the religion they professed.

Institutions and societies for the dissemination of the so-called Gospel have multiplied with even greater rapidity than the population. Ministers and public teachers have increased so fast, that the church establishment of England, with its many millions sterling yearly, has among its church officers hundreds starving on a pittance of forty and fifty pounds per annum; and this increase of religious teachers has not been confined to this society alone; yet the moral condition of the people does not seem bettered by their labours among them.

It is true that if the fat salaries of the Bishops, pluralists, and other dignitaries of the Church of England, were fairly divided among her ministers, there would not be that want and misery found among the curates which exists; but the fact remains the same, that with these multiplied teachers labouring as assiduously as they say they do, the condition of the people admits of discussion as to whether they are progressing or retrograding morally and socially. And this fact is a most telling one against the religion they teach; for if it was powerful enough to act directly upon the thoughts and actions of its professors, and comprehensive enough to meet their growing wants, considering the zeal with which it has been proclaimed, it would have raised the people to such a condition that their progression would not, could not, have been a matter for doubt, nor a subject for controversy.

Other countries cannot claim exemption from this fact any more than this one; and the actual condition of all nations professing Christianity in its various forms being so nearly alike in this respect, forces an application of the arguments to all which apply to one. The Roman Catholic is taught that he can obtain absolution for his sins at the confessional from a being like himself, and that by certain acts of devotion and penance he can secure an immunity from the commission of actual sins. The Protestant is taught that he has only to believe on the Lord Jesus Christ, and the gates of heaven stand open to receive him into a

glorified eternity. He may sin openly or in secret—he may violate every law, human and divine; yet if he only looks in faith to a crucified Jesus, he is told that his salvation is secured.

Where is the motive in either of these faiths which would prompt men to live righteously before God? True, a life of holiness may be inculcated; but if that holiness is unattainable, as is often proclaimed, or if salvation can be consummated independent of it, as both systems teach, all such inculcations are virtually stultified. Why should humanity strive to be holy and pure, if it can gain the same salvation and exaltation, living in corruption and wickedness, that it would by practising godliness? Why should the liar cease to lie, the thief to steal, the drunkard leave his poisoned cup, and the adulterer his corrupting practices, as far as salvation is concerned, if they can gain a seat in the kingdom of glory with those who crucify the lusts of the flesh, and battle with the infirmities and weaknesses within them? Why even should the murderer cast aside his bloody purpose, and fling the assassin's weapon from him, if his premature and forcible death will but waft him the sooner to the mansions of eternal bliss through simply believing, or through absolution obtained in any other manner? Where is the incentive for man to do right? Is it to be found in his own constitutional organization? If so, why tempt him to rebel against that organization, by inculcating a religion which seeks to abase him, and holds out inducements for degradation, to make the merit of salvation reflect the more honour upon the author of that salvation? Of a surety the incentive is not found in the religion itself; and the God of nature, the God of truth, and of the Bible, who displays his love for the holy, the beautiful, the good, and the pure, in the boundless treasures of a variegated and blooming creation, would not wish mankind to descend so low—become so degraded—that he might elevate such corruption to a place with himself in ineffable and inappreciable bliss.

But if it is a matter of discussion whether man is progressing morally and socially or not, his progress intellectually is beyond a doubt. Granting that every age claims for itself the honour of a

superiority over every preceding age, in some respects, if not in all, whether that assumption be correct or otherwise, there is no justifiable reason for supposing that the present one does not rank high in intellectual development. True, there may be a doubt whether minds of as gigantic proportions rule in the realms of literature and statesmanship now as prior ages have beheld; but it is an indisputable fact that there is a marked intellectual improvement among the masses—that society stands far in advance now of where it stood, say, a century ago.

The development of education has placed the means of intellectual improvement at the disposal of millions who have to an extent availed themselves of the opportunities thus afforded them, and who would otherwise have been comparatively in a condition of mental barbarism; and the result has been a diffusion of information among them conducive to their mental progress. Literary efforts are called into requisition to an extent perhaps never dreamed of by preceding generations; and the press, daily becoming freer and more unshackled, acts like a mighty lever upon the masses. Hence, though many of its effusions have a questionable and deleterious tendency, the amount of useful and varied information supplied to meet the increased demand bears indubitable testimony to the mental development of the people; and the fact stands out before us in bold characters that humanity is progressing intellectually, and progressing rapidly. Yet the religion of the people is not the cause of this progress. If it has failed in advancing man socially and morally—its peculiar and declared mission—it is not to be expected that it would aid, much less be the cause of, his intellectual development. Instead of this, the very opposite has been the case. It has stood in the way of man's progress continually; and not until it has been compelled, by the force of positive science, has it yielded ground. Galileo was imprisoned for advocating the Copernican theory of the planetary motions, as well as some other scientific truths since plainly established; imprisoned, too, by the highest Christian authority then recognised among men—a Papal head, and a college of Cardinals.

Slowly, but surely, the truth worked its way through continued opposition, till, early in the present century, a bull was quietly issued from the Vatican admitting the truth for which Galileo suffered and sinned. Geology has fought its way, gaining its triumphs inch by inch, until it has indisputably proved that this earth was formed more than six thousand years ago, and was more than six natural days of twenty-four hours each in being made, in the teeth of learned divines who bitterly opposed its revelations. So with every truth which has apparently conflicted with isolated portions of the Bible. The result of this is, that religion, so-called, instead of standing in the vanguard of man's progress nobly and continually, has been placed as a barrier in his way; and, when defeated, has taken up a creeping movement in the rear, until, instead of being looked upon with reverence, and its inculcations respected, it is treated with positive contempt. It may be urged that it is not religion that is at fault, (and by religion is understood modern Christianity,) but men who assume to be the expounders of that religion. Admitting this, why do men dare to profess a knowledge of that of which they are practically ignorant? Why arrogate to themselves the honour of inculcating a faith which, they say, is capable of meeting man's requirements, but which virtually is impotent to educate and elevate humanity, or accomplish the holy mission of regenerating and saving the world? But the religion is at fault. The interpretation of the priests is the religion of the people, so long as they recognize the priests as intelligent teachers, and profess a faith in the religion they teach. Hence, when the religion of the teachers has failed to meet man's intellectual developments, he virtually becomes infidel, having no better presented to him by those whom he pays and recognises as religious instructors.

How many among the great masses of professing Christians actually believe one-tenth of the direct principles taught by modern priests? How many of them really believe in doctrines which every reasoning power they possess, and the natural sense with which Jehovah has endowed them, rebel against, and which their every-day lives declare their

infidelity to? Still, their acknowledged religious instructors teach them, because they are ignorant of the truth—therefore incapable of teaching it to men; and men listen, but do not believe, practically living infidels, but professedly religious because religion is popular, and acting on every-day hypocrisy, for which an effete religion and its powerless propagandists are responsible. The result of all this is that religion is losing its hold upon mankind, because they are growing away from it. Its teachers have opposed, and continue to oppose, every truth revealed in the works of God or in his revelations; hence it is practically treated with contempt, while its teachers are respected and honoured because they are "intelligent men, talented men, and respectable members of society," who, if they had anything better as a religion to offer, would speedily declare it; and so much accustomed is society to look with contempt upon virtual religion, that men occupying a social sphere less elevated than modern priests are condemned, unheard, as impostors and fanatics; and the truths they bear, though the holiest and best that ever were revealed to a sin-fallen world, are passed by unheeded. This nominal profession of religion and practical infidelity has led to an increase of corruption and a corresponding social and moral degradation. The intellectual development noticed, instead of being directed in a proper channel for the good of humanity, is perverted and prostituted to the worst and most iniquitous purposes; and to turn this advancing knowledge in a direction where it can be usefully and nobly employed, to guide man's progressive power aright, to lead him in the paths of purity and holiness, to teach him principles commensurate with his growing requirements, and to develop all the divinity within him, ever standing in advance, and pointing the road to excellence and bliss, while harmonizing with every truth contained in the boundless universe, is the work of true religion. Such is the religion of heaven; such the religion for which the Saviour lived and died, that man might be in possession of its priceless principles; and such the religion revealed by God in these latter times for man's salvation and exaltation.

HISTORY OF JOSEPH SMITH.

(Continued from page 578.)

Friday, 17.—The State Convention met in the Assembly Room. I copy the minutes:—

"Convention met according to appointment, and was organized by appointing Gen. Uriah Brown to the chair, and Dr. F. Merryweather, secretary.

Dr. G. W. Goforth presented the following letter, and took his seat in the Convention. Several letters of the same character were presented by other gentlemen, but we have not room to insert them.

Muscutah, St. Clair Co., Ill.

May 4th, 1844.

Mr. G. W. Goforth.

Sir,—At various meetings held in this county, where I had the honour of attending, and the interesting topic of the selection of a suitable person for the high station of President of the United States being at this time the most important to Americans, and with the names that are now before the people, Joseph Smith of Nauvoo is recognized respectfully as a candidate, declarative in the principles of Jeffersonianism, or Jefferson democracy, free trade, and sailor's rights, and the protection of person and property.

A convention being about to be held in the city of Nauvoo on the 17th of this month (May), your name has been on every occasion given as a delegate to said convention, and through me the message to be imparted you, asking you to represent our expressions in the case.

Please say for us, as Americans, that we will support Gen. Joseph Smith in preference to any other man that has given, or suffered his name to come before us as a candidate. And at the great Baltimore Convention, to be held on the 13th of July, our delegation to said convention be authorized to proclaim for us submission to the nominee as may be by them brought before the people, in case of a failure to nominate Joseph Smith (our choice), and unite approbatively for his support.

Respectfully, sir, this communication and authority upward is forwarded you as your voucher at said convention, with our hearty prayers for the success of him whose special name is given in the important affairs.

HENRY B. JACOBS,

Agent for the friends of Gen. J. Smith.

Mr. Clay's letter to General Joseph Smith was then read by Mr. Phelps, and also General Joseph Smith's rejoinder, which was applauded by three cheers.

It was moved and seconded that the

following gentlemen be appointed a committee to draft resolutions for the adoption of this convention:—

Dr. G. W. Goforth, John Taylor, Wm. W. Phelps, William Smith, and Lucan R. Foster.

It was moved and seconded that the correspondence of the Central Committee for Government Reform of New York be read by W. W. Phelps, also General Joseph Smith's answer to the same.

'New York, April 20, 1844.

Joseph Smith, Esq.

Sir,—The subscribers, the Central Committee of the National Reform Association, in accordance with a duty prescribed by their constitution, respectfully solicit an expression of your views as a candidate for public office, on a subject that, as they think, vitally affects the rights and interests of their constituents.

We see this singular condition of affairs, that while wealth in our country is rapidly accumulating, while internal improvements of every description are fast increasing, and while machinery has multiplied the power of production to an immense extent, yet, with all these national advantages, the compensation for useful labour is getting less and less.

We seek the cause of this anomaly, and we trace it to the monopoly of the land, which places labour at the mercy of capital. We therefore desire to abolish the monopoly, not by interfering with the conventional rights of persons now in possession of the land, but by arresting the further sale of all lands not yet appropriated as private property, and by allowing these lands hereafter to be freely occupied by those who may choose to settle on them.

We propose that the public lands hereafter shall not be owned, but occupied only, the occupant having the right to sell or otherwise dispose of improvements to any one not in possession of other land; so that, by preventing any individual from becoming possessed of more than a limited quantity, every one may enjoy the right.

This measure, we think, would gradually establish an equilibrium between the agricultural and other useful occupations, that would ensure to all full employment and fair compensation for their labour, on the lands now held as private property, and to each individual on the public lands the right to work for himself on his own premises, or for another, at his option.

An answer, as soon as convenient, will much oblige your fellow-citizens,

JOHN WINDT,
EGBERT S. MANNING,
JAMES MAXWELL,
LEWIS MASQUERIER,
DANIEL WITTER,
GEORGE H. EVANS,
ELLIS SMALLEY.

'Nauvoo, Ill., May 16th, 1844.

To John Windt, Egbert S. Manning, James Maxwell, Lewis Masquerier, Daniel Witter, George H. Evans, and Ellis Smalley, Esqrs.

Gentlemen,—

Your communication of April 20th, soliciting my views relative to the public lands, is before me; and I answer, that as soon as the greater national evils could be remedied by the consolidated efforts of a virtuous people and the judicious legislation of wise men, so that slavery could not occupy one-half of the United States for speculation, competition, prodigality, and fleshy capital, and so that enormous salaries, stipends, fees, perquisites, patronage, and the wages of spiritual wickedness in 'ermine and lace' could not swallow up forty or fifty millions of public revenue, I would use all honour-

able means to bring the wages of mechanics and farmers *up*, and the salaries of public servants *down*, increase labour and money by a judicious tariff, and advise the people—who are only the sovereigns of the soul—to petition Congress to pass a *uniform land law*! that the air, the water, and the land of the 'asylum of the oppressed' might be free to *free men*!

With consideration of the highest regard for unadulterated freedom, I have the honour to be your obedient servant,

JOSEPH SMITH.

After which, the meeting adjourned for one hour.

It was moved and seconded that the following gentlemen be constituted a committee to appoint electors for this State:—

Dr. G. W. Goforth, E. Robinson, L. N. Scovil, Peter Hawes, and John Reid.

It was moved and seconded that the following gentlemen be constituted a central committee of correspondence, having power to increase their number:—

Dr. Willard Richards, Dr. J. M. Bernhisel, W. W. Phelps, and Lucian R. Foster.

The following delegates from the different States of the Union were then received by vote:—

NAMES.		COUNTIES.		STATES.
Dr. G. W. Goforth,	...	St. Clair,	...	Illinois.
J. Myers, Esq.,	...	Adams,	...	do
J. Sene,	...	Quincy,	...	do
A. Badlock,	...	Joe Davis,	...	do
J. C. Wright,	...	Scott,	...	do
L. White,	...	Crawford,	...	do
S. Brown,	...	Brown,	...	do
W. B. Idle,	...	Sangaman,	...	do
J. Browning,	...	Adams,	...	do
W. W. Phelps,	...	Hancock,	...	do
W. Green,	...	do	...	do
E. Robinson,	...	do	...	do
J. Taylor,	...	do	...	do
H. Sherwood,	...	do	...	do
F. Merryweather,	...	do	...	do
John Reid, Esq.,	...	Chemung,	...	New York.
E. Reece, Esq.,	...	Buffalo,	...	do
L. R. Foster,	...	New York city,	...	do
Dr. J. M. Bernhisel,	...	do	...	do
Hugh Herinshaw,	...	West Chester,	...	do
E. Thompson,	...	do	...	do
S. A. Perry,	...	Essex,	...	do
Wm. Miller,	...	Livingston,	...	do
Mr. Dorlan,	...	Kings,	...	do
E. Swakhammer,	...	New York city,	...	do
P. Bowen,	...	Chester,	...	Pennsylvania.
W. Smith,	...	Philadelphia,	...	do
J. H. Newton,	...	do	...	do
E. Hunter,	...	West Chester,	...	do
E. Woolley,	...	Columbiana,	...	Ohio.
W. G. Ware,	...	Cincinnati,	...	do
Thos. Martin,	...	Hamilton,	...	do

NAMES.	COUNTIES.	STATES.
C. Brooks,	Lake,	do
Dusten Arne,	do	do
W. W. Dryer,	Lorain,	do
M. J. Coltrin,	Cuyahoga,	do
W. Vanausdell,	Green Briar,	Virginia.
L. B. Lewis,		Massachusetts.
Dr. W. Richards,	Berkshire,	do
E. Dougherty,	Essex,	New Jersey.
W. Richardson,	Burlington,	do
J. Horner,	Monmouth,	do
Thos. Atkins,	Burlington,	do
Capt. R. Jones,	New Orleans,	Louisiana.
E. Ludington,	do	do
J. Harman,	Monroe,	Mississippi.
Mr. Palman,	do	do
S. Gully,	Laurence,	do
E. M. Sanders,	do	Delaware.
E. F. Sheets,	do	do
J. Hatch,	Alice,	Vermont.
J. Houston,	Madison,	do
J. A. Mikesell,	do	Missouri.
Col. Cowan,	Oxford,	Maine.
M. Anderson,	Rutherford,	Tennessee.
H. Stout,	Mercer,	Kentucky.
Gen. G. Miller,	Madison,	do
Mr. Hunt,	Switzerland,	Indiana.
A. Johnson,	Middletown,	Connecticut.
L. N. Scovil,		Maryland.
Dr. L. Richards,	Providence,	Rhode Island.
M. Wilber,		do
J. S. Swiss,		New Hampshire.
Dr. Shenask,		Michigan.
Abr. Williams,		Georgia.
J. Haws,		Albana.
R. Alexander,	Union District,	South Carolina.
Y. Maccauslin,	Randolph,	North do.
D. J. Putton,		Iowa.
Capt. Hathaway,		Arkansas.

It was moved, seconded, and carried by acclamation, that General Joseph Smith, of Illinois, be the choice of this convention for President of the United States.

It was moved, seconded, and carried by acclamation, that Sidney Rigdon, Esq., of Pennsylvania, be the choice of this Convention for Vice-President of the United States.

The nine following resolutions were then adopted, the fifth of which was carried by acclamation.

1. *Resolved*, that from all the facts and appearances that are now visible in the United States, we believe that much imbecility and fraud is practised by the officers of Government; and that to remedy these evils it is highly necessary that a virtuous people should arise in the panoply of their might, and with one heart and one mind correct these abuses by electing wise and honourable men to fill the various offices of Government.

2. *Resolved*, that as union is power, the

permanency and continuance of our political institutions depend upon the correction of the abuses.

3. *Resolved*, that as all political parties of the present day have degraded themselves by adhering more or less to corrupt principles and practices, by fomenting discord and division among the people, being swallowed in the vortex of party spirit and sectional prejudices, until they have become insensible to the welfare of the people and the general good of the country; and knowing that there are good men among all parties, in whose bosoms burn the fire of pure patriotism, we invite them, by the love of liberty, by the sacred honour of freemen, by the patriotism of the illustrious fathers of our freedom, by the glorious love of country, and by the holy principles of '76, to come over and help us to reform the Government.

4. *Resolved*, that to redress all wrongs, the Government of the United States, with

the President at its head, is as powerful in its sphere as Jehovah is in his.

5. *Resolved*, that the better to carry out the principles of liberty and equal rights, Jeffersonian democracy, free trade, and sailor's rights, and the protection of person and property, we will support General Joseph Smith, of Illinois, for the President of the United States at the ensuing election.

6. *Resolved*, that we will support Sidney Rigdon, Esq., of Pennsylvania, for the Vice-Presidency.

7. *Resolved*, that we will hold a National Convention at Baltimore on Saturday, the 13th day of July.

8. *Resolved*, that we will call upon the honest men of all parties in each State to send their delegates to said convention.

9. *Resolved*, that all honest editors throughout the United States are requested to publish the above resolutions.

Resolved, that those gentlemen who stand at the head of the list, who have gone to the several States to take charge of our political interests, be requested to use every exertion to appoint electors in the several

electoral districts of the States which they represent, and also to send delegates to the Baltimore Convention.

Resolved, that Dr. Goforth and John Reid, Esq., be requested to furnish a copy of their speeches for publication.

Resolved, that the electors be instructed to make stump speeches in their different districts.

Resolved, that the thanks of this meeting be given to Mr. Hancock for his patriotic song.

It was moved and seconded that Orson Hyde, H. C. Kimball, David S. Hollister, Orson Pratt, and Lyman Wight represent this convention at the convention to be held in Baltimore on the 13th of July next.

Sidney Rigdon, Esq., then addressed the meeting, and was succeeded by the following gentlemen:—Gen. Joseph Smith, Dr. G. W. Goforth, Lyman Wight, W. W. Phelps, John Taylor, Hyrum Smith, and John Reid, Esq.

It was moved, seconded, and carried, that the thanks of this meeting be given to the chairman and secretary.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 14, 1861.

ANOTHER PLAN TO UPROOT THE GOSPEL—THE FOLLY OF SUCH ATTEMPTS.

In an article lately published in a London paper, the editor informs the public that, notwithstanding all the efforts which have been made to crush "Mormonism," the system still lives, and is in a thriving condition. After many years of controversy and the publication of some hundreds of books and pamphlets, he says they have been under the pleasing delusion that "Mormonism" was at length answered and driven from this country. But alas for such hopes! the system is not crushed; it is alive and as strong and successful as ever. It is useless, he thinks, for them to talk of this system as if intellect had no place in it, and more than useless to bring charges against us without first testing them; but he recommends additional activity on the part of Christians, and says that another course must be pursued with us to that adopted in past years.

Extraordinary as it may seem, the lessons of upwards of thirty years have been of but little avail in convincing mankind of the utter futility of opposing the work of God. Men talk to-day as though they had but to make a slight change in their mode of opposition, to be able to completely arrest its progress and effect its overthrow. They entertained and advanced the same ideas nearly thirty years ago. During the lapse of that period they have learned nothing from the repeated failures of either themselves or others. To read the suggestions as to the course to be taken to check the growth of the system now, and to read those

given many years since, there would be but little difference perceived. They talked hopefully then; and, despite the numerous disappointments they have met, they talk hopefully now. Past reverses and failures are not remembered, or, if remembered, are only viewed as incentives in the taking of another course, which, they imagine, will be better adapted to the accomplishment of the object. The pertinacity with which men cling to the idea that some other course than that which has just been tried would be effectual in bringing about the destruction of the Gospel (or as they vulgarly call it, "Mormonism,") is only equalled by their obstinacy in rejecting every evidence of its truth and continued growth and development. Every imaginable course has been recommended in its turn. Violence and outrage have had their devoted advocates, and they have had such faith in the efficacy of such a course that innocent blood has been shed in abundance, and innocent victims have been compelled to suffer every conceivable wrong, having been mobbed, driven, and plundered of all they possessed and thrust forth to perish. When this course has not succeeded according to expectation, then some other course has had its advocates, who have imagined that if it should be adhered to, it must infallibly succeed. And so it has been from the commencement, one ceaseless stream of suggestions and plans—every one of which, in the opinion of its originators and advocates, was to be the plan to remedy the success and growth of the system which God has established. Every failure of a plan, and every consequent change in the circumstances or position of the system, has been followed by another plan especially recommended to suit the exigencies of the altered condition of affairs. But this fertility of invention in providing means for the destruction of the truth has been in vain. There is no course that has been taken that has not proved the wrong one, and that has not disappointed its advocates by producing results directly opposite to those which have been expected. But is the world satisfied with these? No, it seems not. There is still another course to be tried; and, in the opinion of its originator, the London editor, it is to be successful. The past, so fruitful in lessons to the observant, has not been profitable to him. He alludes to the success of another course against the work of God as confidently as though there never had been any but the one course, which he now proposes to change, taken against it. He has failed to perceive that, out of the hosts who have come forward, suggesting and putting into execution plans for the injury of this system, there is not one that has escaped discomfiture and disgrace—there is not one that has not fallen into disrepute and oblivion,—while the system they have attempted to arrest has continued its progress, adding to its strength and influence.

The course now recommended is for men who know what our system is, and have learned from our works the doctrines there taught, to take upon themselves the mission of uprooting it. It is to be an argumentative war, and to be waged by those who know our principles. We need scarcely say that this is an old plan. The Arch-Enemy of truth and his supporters had long since agreed that to countenance and encourage apostacy from the truth would be an excellent method of obtaining recruits to their service who would be valuable because of their acquaintance with the system. Hence the interest they have ever taken in apostates, and the wide publicity there has been given to acts of apostacy. They have been dilated upon with delight as affording ground to anticipate that a grand and successful assault might be made upon the citadel of truth. Whenever there has been defection and treason of one or more of the garrison, they

have been delighted, because they have hoped to learn from them the weak points of the defence. Even the intelligence of the dissension of one or more from the truth on the inside of the citadel has been a cause of comfort to them: they have flattered themselves that they might thus be enabled to get in possession of it and destroy it. Great hopes have continually been based upon such occurrences as these. But there has always been one difficulty in the way of the success of this plan: the system established by the Lord is a progressive system; it is not the same in every particular to-day as it was yesterday, nor to-morrow as it is to-day. Even in that brief period it will have made advancement and undergone a corresponding change. Unless, therefore, a man is continually associated with it and studying it, he is left far behind it, and is incapable of comprehending it, and of course is incapable of explaining and refuting its principles. This has been the case with all apostates. Their notoriety and attractiveness have been only short-lived. They have strutted their brief hour upon the stage, until they have been eclipsed and compelled to fall back into obscurity by the appearance of others more recently dis severed from the body, and whose news has had at least the novelty of freshness. How many there have been in this condition! While they continued to be the last of the departures from the truth, their noise could be listened to and borne; but no sooner has this ceased to be than they have been left to sink into that miserable obscurity which they most dreaded.

Being acquainted with the system and knowing the doctrines render men no more capable of uprooting this work than they otherwise would be. Whatever their knowledge may be, they are still helplessly deficient; they cannot cope with Omnipotence. If knowledge of the system would have insured success in opposing it, then would the apostates who have taken this course been able to accomplish something. They have been numerous. Bright hopes have been entertained of them by the enemies of truth at the time of their appearance, predictions of success have been hazarded, and their own hearts have beat high, doubtless, in expectation of the glory they were going to achieve. Flattered and befooled, they supposed they would be able to inflict irreparable injury upon the work of God, and that under their blows it would soon crumble to pieces. What madness! Who can perceive, by the closest scrutiny, the slightest trace of injury in the system against which their efforts have been directed? As well might they have spent their time and strength in beating the air. They are the only ones who have received injury from their own efforts. They themselves have sunk beneath their violence. The glare of their own folly, though keeping them in sight for awhile, has not kept them from disappearing from view. Their numbers have been legion; but who now knows anything about them?

If we are to advise our London contemporary, and all others similarly actuated, we would suggest something more profitable than making attempts which can only prove wretchedly vain against that work which God has said shall stand and prevail.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder John Clark, writing from Sheffield on the 30th ult., informs us that several have been lately added to the Church there, and that there are others on the eve of baptism. He also says that "those of the Saints who can do anything towards their emigration are doing so with praiseworthy zeal," and that "many are looking forward to next emigration season, when they fondly hope they will have the privilege of

leaving their native land" for Zion. Also that "the Priesthood, with few exceptions, are diligent in the discharge of their duties, and are on hand to do what is required of them" in the work of the ministry.

Elder Barnett, writing from Carlisle on the 3rd instant, says—"The Saints here are growing wiser and better, drinking more sincerely into the virtue and spirit of the holy Gospel of Christ. They are manifesting a greater desire and willingness to apply their means to the furtherance of God's kingdom upon the earth. It is almost a universal feeling among the Saints here to emigrate to the mountain home of God's people; and to this end they are making strenuous exertions. The prophecy of Joseph Smith, delivered about twenty-nine years ago, concerning the rebellion and war that should break out in South Carolina, is almost the leading topic of discourse here among the people, and is creating in the minds of many wonder and admiration. A few honest-hearted have recently been baptized into the Church, who rejoice much in the new covenant revealed. Indeed, prospects are cheering."

Elder Needham, writing from Faversham, Kent, Sept. 4th, says—"We have baptized 12 since I wrote to you last month, and prospects are bright for a good increase. We have very good attention in our out-door preaching; a good influence seems to accompany the word, and in many places they manifest a spirit of great kindness, and express themselves favourable to the truth, whilst in other places they are far too quiet and indifferent."

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Aalborg, Aug. 30, 1861.

Dear Brother George,—

I sit down to write you a note that you may know of our welfare and whereabouts. Since Brother Rich wrote to you on the 22nd instant, my health has become quite good, through the blessing of God and the attention of kind friends. Our journey thus far has been prosperous, and free from accident to mar our peace or ruffle the fair surface of the stream of time as it in its majesty has continued to flow onward, bearing on its broad bosom all connected with human existence to the ever-swelling ocean of the past, thus demonstrating to the observing the mutability and change to which all earthly existences are subject. We had a warm greeting from, and a pleasant meeting with, our friends in Hull, with whom we tarried until the evening of the 17th, when we went on board the steamer *Helen Macgregor*. The crowd of passengers rendering it impossible for us to procure berths, our sleeping accommodation only extended to the use of the sofas in the cabin, the air of which was more or less feculent and vitiated from the breath of the passengers. This

forced us to pass the most of the 18th on deck; and the sun, shining brightly, burned my face very badly, and produced a kind of erysipelas inflammation in it, of which I became sensible on awaking next morning, when I was scarcely able to see, and unavoidably became the "observed of observers." As the sea-sickness subsided, and the fair portion of our fellow-passengers came on deck, they seemed to regard me in my misfortune as having suffered from a pugilistic encounter; and enquiring glances met me that seemed to ask, "What can be the matter?" The day passed quietly away, and night brought its demand for sleep; but of this I shared but little, on account of the poor quality of our bed and the condition of my face. At 3 a.m. I made my way on deck. I was alone, and for the moment enjoyed undisturbed the free flow of the current of thought suggested by the scene around me. I had not long contemplated the broad expanse of water over whose placid bosom we were being borne, when the sun arose—a sight of gorgeous beauty and grandeur, as, like a king clad in his own regal habiliments, he sprang from his ocean rest and seemed to shake the sea-spray from his vest-

ments of light, while he travelled upward in his pathway of increasing glory, to dispense his priceless blessings on a waiting world. I sat alone, enjoying the quiet bliss of the happy reverie induced by the picture of golden beauty and loveliness that covered the ocean expanse, which in native grandeur was spread around, until at every point it met the bending arch of heaven's dome, where the blue of the upper and lower deeps seemed to meet in harmonious greeting. As following in thought the pathway of the king of day, I saw that neither the ocean's broad expanse, the mountain's rugged height, nor the desert's trackless waste could stop or change its onward journey to the distant west, where its joyous beams, imparting Heaven's smile, would shed the halo of its glory on that spot, dear above all others to the wanderer—his home. To the enchanting locality of this day-dream of the affections my feelings wandered; and who shall say that the tribute of memory is not due to that scene of loveliness to which, from every point, however remote, memory (quicken by affection's warming impulses,) returns to seek the richest treasures of its stores of wealth. To thee, thou centre of present expectations and all future joys—to thee, my home, my feelings turn when all else is cold and drear, to find within thy sacred circle warm hearts that beat in unison with mine, and feel alike with the absent one the kindling impulses of a deathless and ever-growing affection, rendered ever pure by the truth, and intelligent by its light! Such, fond affection tells me, is the home of the ocean-tossed wanderer; and in thy light is my glory, in thine my increase of greatness, and in thine is centred the bliss of life in the present, and through the vast and interminable future. Such is the home, that with all its charms for the present and its rich promise of blessings for the future, lives and nestles securely for me within thine embraces, O lovely Deseret! Thy mountain fastnesses are its surroundings of strength, and the light of God is thy glory and chief joy! Such, O king of day, is my home in the mountain heights of the West, which

must, in thy continuous journey, drink in the light of thy smile, and be gilded with the radiance of thy beams, and quicken into increasing life under the vivifying influence of thy smile. Then speed thee on in thy pathway of light, nor tarry in thy course; and when thy kindling rays shall deck with glory the rugged summits of the towering mountains that keep their ceaseless vigils round my home, if thy light has an utterance when thou lookest in upon the sacred circle there, let thy presence tell that thou hast visited the wanderer as in silent reverie he thought of home, and for the moment seemed to enjoy communion with its happy and blest inmates—a wanderer no more—while from affection's fountain he quaffed the joy that feeds the soul; and as he seemed to feel the wife's kiss of trusting love warm on the cheek, while the prattle of childhood's innocence, like heaven's sweet music, appeared to rise around him, all of the husband and the father was awakened in the soul, and affection's creations of a future of ineffable bliss arose before the mind in all the fascinating beauty of inimitable loveliness. Such is the home of which, in deep reverie, I thought, as I watched with eager interest the stately going forth of the orb of day.

Others of the passengers soon were astir; and as the day opened pleasantly, new life seemed imparted to our fellow-travellers; and ere it had passed we were quietly steaming over the placid waters of the Elbe. The morning of the 20th found us in Hamburg, where we were met by Elder John Van Cott. We tarried in Hamburg until evening, went by rail to Kiel, thence Korsör by steamer, where we arrived on the morning of the 21st; and at 11 a. m. of the same day we reached Copenhagen, where I submitted myself to the treatment of our kind brother Poulson, which I have had no reason to regret, as my health is now good.

With kind regards to yourself and family and associates in the Office, in which I am joined by all here, I subscribe myself your brother in the Gospel,

AMASA M. LYMAN.

FIRST ZOOLOGIST.—The first known systematic zoologist was John Kay, who published his system in the year 1693.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—News received from Naples announces that the brigands had been beaten and dispersed at several points, and that their numbers were sensibly diminishing. There was every reason to hope that brigandage would be shortly repressed in Italy. On the 2nd instant, 50 Piedmontese soldiers attacked Epitaffio, but were repulsed by Papal gendarmes. A company of French troops has occupied Epitaffio. An encounter has taken place between some Papal gendarmes and the Piedmontese troops on the road between Orvieto and Balsena. The latter suffered no loss.

HUNGARY.—An insurrectionary movement has broken out among the Roumains at Lugos. No details are yet known.

POLAND.—Political agitation continues in Russian Poland. Several arrests take place daily at Warsaw and elsewhere; and amongst the arrested are always many priests. The inhabitants continue to assume an attitude of passive resistance.

TURKEY.—Advices from Ragusa state that Omar Pasha has granted to the Montenegrins a truce to the 1st of September. If at that period a definitive arrangement has not been come to, hostilities will be resumed. Meantime, the Turks continue to receive reinforcements from Constantinople, and are establishing an entrenched camp at Klek.

SYRIA.—*La Patrie* announces that a French naval division will continue to cruise off the coast of Syria during the whole winter for the protection of the Christians.

AMERICA.—The Northern State Department has issued the following important notification:—"Until further notice, no person will be allowed to go abroad from a port of the United States without a passport either from this department or countersigned by the Secretary of State. Nor will any person be allowed to land in the United States without a passport from a Minister or Consul of the United States; or, if a foreigner, from his own Government, countersigned by some Minister or Consul." A formidable insurrection among the slaves in Orange County is reported. The movement was set on foot by a negro preacher; but it appears to have been suppressed. A letter from the South asserts it has been determined, in the event of the Cotton States being invaded by the Northern army, to apply the torch to the cotton in the gin houses, "following the example of the Russians, who consigned Moscow to the flames rather than Napoleon should possess himself of their property." The Washington correspondent of the *New York Herald*, Aug. 19, says—"You were advised last

week that a movement of a rebel force from the eastern shore of Virginia into Maryland was on foot. This manœuvre of the enemy begins to assume formidable proportions and considerable importance. It is ascertained that instead of being intended merely to arouse the rebels in Maryland and sustain its disunion legislature in enforcing an ordinance of secession, it is designed to co-operate in the attack upon the city of Washington, by seizing the railroads and canals and cutting off communication between Philadelphia and Baltimore, simultaneously with the attack on Washington by the forces under Beauregard and Johnston. The plan is well matured. The lower part of Delaware is filled with rebels. There are companies of rebels already organised and armed there, as well as in the lower counties of the eastern shore of Maryland. Rebels from all the other parts of Maryland have been recently flooding that section. Numbers have come across in open boats from the western shore of Virginia to Eastville, Northampton County, Virginia. Quantities of arms and munitions of war have been carried into the eastern shore of Virginia from Philadelphia, either by the railroad running through Delaware to Salisbury, Maryland, near the Virginia line, or by vessels seaward, and landed on the coast of the eastern shore of Virginia, convenient to Drummondtown, Accomac County. It is estimated that there is now in that section of Virginia, Maryland, and Delaware, a large force of rebels, partially armed and equipped, and ready to be thrown forward by way of the railroad from Salisbury, upon the lines of the Philadelphia and Baltimore and Newcastle and Frenchtown railroads, and the Chesapeake and Delaware Canal, so as effectually to cut off communication from Philadelphia at the moment of greatest need, and to aid another uprising of the rebels in Baltimore and the secession counties of Southern Maryland along the Potomac. Washington would thus be completely begirt with rebel forces; and if compelled to surrender or stand a siege, it would take weeks for a Union army to be concentrated on the banks of the Susquehanna and force its way through Maryland to the relief of the capital. The execution of the eastern shore project has been entrusted to General Tench Tilghman and ex-Governor Enoch Louis Lowe, of Maryland. They have been for weeks busy in making their preparations, and are ready to strike whenever the word is given. The blow may be struck at any hour, and our army on the Potomac completely cut off from reinforcements or supplies from the loyal states."

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES, AND OTHERS, FOR THE HALF-YEAR ENDING JUNE 30, 1861.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Warwickshire ...	S. L. Adams	3 1 0	Brot. fwd.	193 12 1½
Newcastle-on-Tyne ...	W. Dallin ...	3 13 2	Norwich ...	R. Bentley...	5 1 9½
Dublin ...	R. Brown ...	34 14 0	Cheltenham ...	W. G. Smith	3 9 4½
Durham ...	S. Hargraves	4 18 11	South ...	R. Hodgert	2 13 6
Herefordshire ...	L. Bowen ...	9 15 5½	Wiltshire ...	T. O. King...	1 11 5
Shropshire ...	W. Hopwood	1 9 9½	East Glamorgan	T. W. Rees	5 17 5½
Worcestershire ...	W. Thurgood	2 19 9	Lincolnshire	J. Lindsay...	3 18 10
Leicestershire ...	A. Orme ...	3 12 4	Derbyshire...	A. Nelson ...	3 1 7½
Nottingham ...	J. S. Brown	0 12 6½	Cardiff ...	G. G. Bywater	4 13 0
Carlisle ...	H. W. Barnett	0 19 5	London ...	W. C. Staines	24 12 6
Belfast ...	T. Crawley	73 14 4½	Pembrokeshire	J. Gibbs ...	0 19 8
Reading ...	G. Reed ...	2 13 11	Birmingham	W. G. Mills	7 19 7½
Monmouthshire ...	R. Palmer ...	4 5 8	Dorsetshire	M. Barnes ...	0 15 0½
Sheffield ...	J. Clark ...	4 7 9	Bedfordshire	J. Bull ...	5 9 10½
Flintshire ...	E. Price ...	0 4 5½	Glasgow ...	R. Sands ...	5 18 6½
Staffordshire ...	E. Cliff ...	3 3 7½	Edinburgh ...	W. Reid ...	6 0 1
Hull ...	C. Welch ...	1 6 0	Preston ...	T. Liez ...	0 8 4
Bradford ...	S. H. B. Smith	3 18 4	Southampton	E. Henriod	3 18 5½
Dundee ...	W. S. Baxter	13 9 11½	Kent ...	J. Needham	3 12 6
Channel Islands	P. De la Mare	1 8 3½			
Denbighshire ...	H. Evans ...	0 14 0	MISSION.		
West Glamorgan ...	J. Griffiths...	1 10 5	Australian ...	T. Ford ...	306 13 7½
Manchester ...	W. H. Dame	8 0 3	Scandinavian	J. Van Cott	3 0 5
Llanelli ...	D. M. Davies	0 13 2½	Cape of Good Hope	G. Ruck	16 8 2½
Lands End... ..	W. H. Pitts	0 3 2	East India...	...	3 1 11
Liverpool ...	J. C. Graham	8 2 4	San Francisco	...	105 5 6½
Carried forward	£193 12 1½	Total	£718 3 5½

*** The remittances for the month of June are not included in the present Money List and List of Debts, our books being closed before they came to hand; this will make the indebtedness of some Conferences appear greater than it really is.

THINGS WORTH REMEMBERING.

"ALL MY EYE AND BETTY MARTIN."—This common slang expression is a vulgar corruption of the commencing sentence of the Catholic form of prayer to St. Martin—*"O mihi beati Martin,"* &c.

"ELGIN MARBLES."—What are called the "Elgin Marbles" were the sculptures of the Minerva, Parthenon, and other edifices of the Æropolis (or upper city) of Athens, removed by Lord Elgin at his own cost, and now the property of the British Museum.

"GAZETTE."—The word "gazette" was derived from the name of the small Venetian coin which was the price of the first newspaper. The London *Gazette* was commenced at Oxford on Nov. 7, 1665, the court then residing there on account of the plague.

"IN SPIKE OF HIS TEETH."—King John once demanded of a certain Jew ten thousand marks, on refusal of which he ordered one of the Israelite's teeth to be drawn every day until he should consent. The Jew lost seven, and then paid the required sum. Whence the phrase, "In spite of his teeth."

PREVENTION OF FIRES.—Add an ounce of alum to the last water in which printed dresses, bed curtains, or any linen clothes or articles are rinsed, and they will be rendered unflammable, or so slightly combustible that they would take fire very slowly, if at all, and would not flame.

PORTLAND VASE.—The Portland vase, though of Greek origin, was found about the year 1560 in a sepulchre near Rome. It is now in the British Museum, and cost 1,000 guineas. The figures were formed by cutting away a crust of white opaque glass. The design is taken from the Eleusinian mysteries.

ALPHABETS OF NATIONS.—The alphabets of different nations contain the following number of letters respectively:—Italian, 20; Latin, 22; Hebrew, 22; French, 23; Greek, 24; English, 26; German, 26; Spanish, 27; Slavonic, 27; Arabic, 28; Persian, 32; Russian, 41; Sanscrit, 52; Chinese, 214.

JACK KETCH.—Jack Ketch was the real name of a hangman in the year 1663, which afterwards became the appellation of his successors.

TO EXTINGUISH A FIRE IN A CHIMNEY.—Throw some powdered brimstone on the fire in the grate, or ignite some on the hob, and then put a board or something in the front of the fireplace, to prevent the fumes descending into the room. The vapour of the brimstone ascending the chimney will then effectually extinguish the soot on fire. Or, if no sulphur be at hand, exclude the air from ascending the chimney, by boarding up the front of the fireplace, and shutting all windows and outer doors.

HOW TO DETECT ALUM IN BREAD.—Soak the bread in water, and to the water in which it has been soaked add a little of the solution of muriate of lime, upon which, if any alum be present, the liquid will be pervaded with milkiness; but if the bread be pure, the liquid will remain limpid. Sulphuric acid, having a stronger affinity for lime than for the alumina and potass, forms alum; it therefore quits those bodies to form sulphate of lime with the lime of the test, which produces the milkiness.

"LEGION."—A Roman "legion" consisted of 6,000 soldiers, divided into ten "cohorts," and each "cohort" into six "centuries," with a "vexillum" or standard, guarded by ten men: also attached to every legion was an "ala" or wing of 300 horse, divided into ten "turme." The commander of the entire legion was called the "prefectus;" of each cohort, a "tribune;" and of each century, a "centurion." The standard was a silver eagle on the top of a spear.

HOW TO PRESERVE EGGS FRESH.—Take an inch-board of convenient size, say a foot wide, and two-and-a-half feet long, and bore it full of holes, each about an inch and a half in diameter: a board of this size may have five dozen holes bored in it, for as many eggs. Then nail strips of thin board two inches wide round the edges, to serve as a ledge. Boards such as this may now be made to constitute the shelves of a cupboard in a cool cellar. The only precaution necessary is to place the eggs, as fast as they are laid in these holes, with the small end downwards, and they will keep for months perfectly fresh.

HOW CLERGYMEN CAME TO WEAR BLACK.—In the year 1524 Luther laid aside the monk's costume, and henceforth dressed according to the fashion of the world. He chose black clothes, and consequently that colour has become the fashion of the clergy. His reason for choosing this colour was, the Elector of Saxony took an interest in him, and now and then sent him a piece of black cloth, being at that time the Court fashion, and because Luther preferred it, his scholars thought it became them to wear the same colour as their master. From that time black has been the colour mostly worn by the clergy.

HOW TO DISCOVER BAD SILVER COINS.—When coins, or other surfaces of silver, are moistened with a little chromic acid, or with chromate of potash and sulphuric acid mingled, a spot of reddish purple hue soon appears. The tint is due to the formation of bichromate of silver. To ensure the appearance of this colour, silver must of course be present. Hence base coins will not yield to it, nor will very poor silver coins develop the appearance. Also, if a drop of water be put on the coin, and a piece of stick nitrate of silver (common caustic) be well rubbed on the part so wet, the water will remain clear, if the coin is silver; if not, it will turn quite black.

CONIC SECTIONS.—Conic sections are the geometrical figures made by a plane cutting a cone. According to the different positions of the cutting-plane arise five different figures, or 'sections,'—namely, a *triangle*, when the cutting-plane passes through the vertex of the cone and any part of the base; a *circle*, when parallel to the base; an *ellipse*, when the cone is cut obliquely through both sides, or when the plane is inclined to the base in a less angle than the side of the cone is; a *parabola*, when the cone is cut by a plane parallel to the side, or when the cutting-plane and the side of the cone make equal angles with the base; a *hyperbola*, when the cutting-plane makes a greater angle with the base than the side of the cone makes.

LEECH BAROMETER.—Take an eight-ounce phial, and put in it three gills of water, and place in it a healthy leech, changing the water in summer once a week, and in winter once in a fortnight. If the weather is to be fine, the leech will lie motionless at the bottom of the glass, coiled together in a spiral form; if rain may be expected, it will creep up to the top, and remain there till the weather is settled; if it is going to be windy, it will move through its habitation with amazing swiftness, and seldom goes to rest till it begins to blow hard; if a remarkable storm of thunder and rain is to succeed, it will lodge for some days before almost continually out of the water, and manifest great uneasiness in violent throes and convulsive-like motions; in frost, as in clear summer-like weather, it will lie constantly at the bottom; and in snow, as in rainy weather, it will pitch its dwelling in the very mouth of the phial. The top should be covered over with a piece of muslin.